

THE Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

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PRIESTHOOD.

BY ELDER GEORGE TURNBULL.

Priesthood is the means which God has adopted to educate, perfect, and save mankind. In the most approved seminaries, scholars are selected from the advanced classes and made teachers to the lower. Mankind are universally taught by each other, from the babe to the philosopher. In nature, and in all creation, God has made one intelligence dependent upon another, the lesser upon the greater, the lower upon the higher. In His dealings with mankind He has pursued a similar economy. He has chosen from among themselves, those whom He has deemed most fit, to teach His laws, and administer His ordinances to their fellows. Those so chosen are called Priests; they constitute the Priesthood of God on the earth. There are no other priests or priesthoods. These titles have been assumed by other men, but they only belong to those who are called of God. No man can officiate, acceptably, in the name of the Lord, without this calling. Men who have assumed to do it have met with summary and capital punishment, even for acting in, apparently, the most trivial ordinances; while those who have acted in higher offices have been devoured by the opening earth, or consumed by the fire of the Lord. The duties of the Priesthood are many, comprising everything that pertains to the salvation of mankind, tem-

porally and spiritually; it being placed between God and man, according to the declaration of Amos, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets."

There are two orders of Priesthood, with separate and distinct offices and duties. The one is called the order of Melchisedek, the other the order of Aaron, or the Levitical Priesthood. (Heb. vii.) We read of no other order of Priesthood in the Scripture, but the qualifications and duties of those two orders seem ample for all the requirements of mankind. Those two orders are instituted in the Church of Jesus Christ of Latter-day Saints, as the following quotation will show—

"There are in the Church, two priest-hoods, namely, the Melchisedek, and the Aaronic, including the Levitical priest-hood. Why the first is called the Melchisedek priesthood, is because Melchisedek was such a great high priest. Before his day it was called the *holy priesthood*, after the order of the Son of God; but out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of his name, they, the church, in ancient days, called that priest-hood after Melchisedek, or the Melchisedek priesthood.

"All other authorities or offices in the church are appendages to this priest-

hood; but there are two divisions or grand heads—one is the Melchisedek priesthood, and the other is the Aaronic, or Levitical priesthood." (Doc. and Cov. Sec. iii. 1, 2.)

The belief is widely prevalent that Priests and Priesthood have been done away from among men, by the Lord; and many objections to the doctrine of the Latter-day Saints on this subject have been raised in the public mind. It is the purpose of the writer, in this article, to remove some of those objections, and as they are principally embodied in a work published against the Latter-day Saints, I will treat upon them as they are there presented, in contra-distinction to the orthodox opinion. The work I refer to is entitled "The Mormon's own Book," by Mr. T. W. P. Taylder; but it might have been more honestly named The Anti-Mormon's own Book; it is, however, a poor text-book for either.

Our author starts out with the assertion, that "in the Scriptures we read of various orders in the priesthood." He cannot give the names of more than the two orders already mentioned. There is no other order named in the Scriptures. But he thinks he has found at least two more. "The patriarchs," he says, "were priests in their families." Noah and Abraham offered sacrifices. "True believers are said to be Priests." How does he know that the Priesthood which the Patriarchs held did not belong to either of the two orders named in Scripture? Is it because he is not sure whether "true believers" were Priests or not, that he uses the words "said to be"? If they were properly "said to be" Priests, how does he know that they are after some order not named in Scripture? The conclusion is here jumped at, that, because the Patriarchs and "true believers" were Priests, they belonged to other orders than those named; while it is not even intimated in Scripture that there are any other orders. Thus this conclusion is unwarranted.

Regarding the two orders that are named in the Scriptures, we are first told that the Aaronic Priesthood "was abolished on the coming of Christ."

As this is an idea universally entertained throughout Christendom, I beg the reader's careful consideration of the passages of Scripture which I shall bring forward to prove it a greatly mistaken one.

When this Priesthood was confirmed upon Aaron, it was promised to him and

to his seed after him for an *everlasting* inheritance. "For their anointing shall surely be an everlasting priesthood throughout their generations." (Exod. xl. 15.) How could this be an *everlasting Priesthood* throughout the generations of the sons of Aaron, if it were abolished at the coming of Christ? If it were abolished the promise of God to Aaron must have fallen to the ground. Mr. Taylder should have proven that the Lord made a mistake in promising this Priesthood for so long a period; or else have shown that He had repented of His promise. He does not allude to the promise at all.

The Priests who persecuted Jesus, and put him to death, were certainly rejected because of their wickedness; and the Priesthood was taken from them. But this does not prove that it was abolished. The whole Jewish nation were likewise rejected and driven from the land which was promised to Abraham, and his seed, for an everlasting inheritance, but the Christian world would not consider that to be proof that the seed of Abraham were rejected, never more to possess that land. It is questionable whether Mr. Taylder would. Why? He would say, "because the promise of God is immutable," or "because the prophets foretold that they would be dispersed, and also that they would be gathered again and established in their own land." The same can be said of the Priesthood of Aaron. The promise of God to him is immutable. The Prophets foretold that the Priesthood should be taken from the house of Aaron, and out of the Jewish nation, as the reader will see by consulting Hosea iv. 1—9; Malachi ii. 7—9. And they also foretold that it would be restored to the house of Aaron, and placed among the Jewish nation in the last days, when they should return and be established on their own land, as the following passages will show—

"And they shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord. And I will also take of them for priests, and for Levites saith the Lord." (Isaiah lvi. 20, 21.)

"For thus saith the Lord; David shall never want a man to sit upon the throne of the house of Israel; neither shall the

priests the Levites want a man before me to offer burnt-offerings, and to kindle meat-offerings, and to do sacrifices continually. . . . If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers. As the host of heaven cannot be numbered, neither the sand of the sea measured, so will I multiply the seed of David my servant, and the Levites that minister unto me." (Jeremiah xxxiii. 17-22.)

"And he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." (Malachi iii. 3.)

From these passages we learn unmistakably that the Aaronic Priesthood will be restored to the Jewish nation, when they return to their own land—that the promise of an everlasting Priesthood is as certain as the constant return of day and night, or the "sure mercies of David"—that they shall offer burnt-offerings and kindle meat-offerings continually, and their numbers will be as great as the host of heaven or the sand on the sea shore—and that Christ at his second coming will purify them until they can offer an offering in righteousness. The belief that the Aaronic Priesthood was abolished at the coming of Christ, is in direct opposition to all these prophecies, as well as to the promises of God to Aaron.

Mr. Taylder adds, as a reason for the assertion that the Aaronic Priesthood was abolished, "for by his once offering of himself as a sacrifice for sin, there was no necessity of sacrifices, according to Levitical ceremonies, which were then abolished." But this statement is as directly opposed to the passages already quoted, as the other. Those passages show that the Levitical ceremonies are to continue, as well as the Priesthood; even burnt-offerings are to be offered, meat-offerings kindled, and sacrifices made continually; and Christ himself will purify the Priests for that purpose. But if this reason were true so far as it goes, would it be a sufficient one for the abolishment of the Priesthood? Had they no other duties to perform than to offer sacrifices? Mr. Taylder says, they had to teach the people. Do the people no longer require to be

taught? They also learned the mind of the Lord by Urim and Thummim. Do the people no longer need to know the mind of the Lord? They had authority to administer the baptism of repentance for the remission of sins. Is baptism no longer necessary? They also administered to the poor, the sick, the unclean, and handled the vessels of the house of the Lord. Are none of these things necessary? If sacrifices were indeed abolished, it would have to be shown that this Priesthood could no longer officiate in any other respect, before this could properly be assigned as a sufficient reason for its being abolished also.

For proof of his assertion that Levitical ceremonies were abolished, Mr. Taylder refers to Hebrews ix. 8, 15. The passages read as follows—"The Holy Ghost thus signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing.

And for this cause he is the mediator of the new testament, that by means of death for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance."

There is nothing said in the above passages about the abolishment of Levitical ceremonies. The "first tabernacle," and "first testament," here spoken of, certainly mean the law; and I admit that it includes Levitical ceremonies and sacrifices. But the abolishment of the law in the sense in which Mr. Taylder uses the term "abolished," is not here signified. Paul in this epistle, is writing to those who were under the Gospel, or *new testament*. His object was to show them the superiority of the Gospel to the law, which is called the "first tabernacle" and "first testament," because it was the first that Paul, and those to whom he wrote, were acquainted with. The Gospel is called the *new testament*, not because it was never known or revealed before, but because it was new to them, and is always new whenever and to whomsoever it is revealed.

The opinion that the Gospel was never preached till Christ came, is just as prevalent as the belief that the Levitical Priesthood and ceremonies were then abolished. But so far is this from being true, that, according to the Scriptures, the Gospel was preached to Abraham four hundred

and thirty years before the law was established; and we are informed by the revelations of God to Joseph Smith, that it was preached to Adam after the expulsion from the garden of Eden. In the Epistle to the Galatians (iii. 8, 17), Paul says, "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel to Abraham. . . . The covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul"; from which we learn that the Gospel was in reality the "first tabernacle" and "first testament" being four hundred and thirty years, at least, before the law. Nevertheless, Paul used those terms with the utmost propriety considering the people to whom, and the circumstances under which, he wrote.

We are also informed that the Gospel was preached to the children of Israel in the wilderness. In the third chapter of the Epistle to the Hebrews, Paul exhorts them to take heed of unbelief, and "harden not" their hearts, *as did their fathers in the wilderness*, lest they *also* should fail to "enter into his rest." And in the next chapter he continues, "For unto us was the Gospel preached as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it." But although the Israelites in the wilderness had not faith as a people to receive the Gospel, there were some who did not harden their hearts against it. For Paul says, "Some when they had heard did provoke; howbeit *not all* that came out of Egypt by Moses.

To whom sware he that they should not enter into his rest, but to them that believed not." We thus learn that the Gospel was not only revealed long before the law, but it was preached to that people among whom the law was first established. We are ready to ask, then why was the law established? Paul tells us in the passage quoted above, that they to whom the Gospel was preached had not faith, and it did not profit them, which is a good reason for its being taken away, and the law being established; but still more explicitly he tells us, (Gal. iii. 19.) "It was added because of transgressions," and again, he says, (Gal. iii. 24.) "Wherefore the law was our schoolmaster to bring us unto Christ."

It is evident from the passages already quoted as well as from the whole tenor

of the Scriptures, that the Gospel is superior to the law, and, consequently, that those who live under the Gospel, live above the law, and do not require to observe its rites and ceremonies. If then a people who have lived under the law embrace the Gospel, they are made free from the obligations as well as the terrors of the law, and are placed under a superior system to which they are then required to conform. To such the language of Paul, in regard to the "first testament," under which they had lived, and the "new testament" under which they were then living, would be perfectly applicable. To such it might even be said that the law was abolished, they no longer being subject to it. Paul has given expression to this idea in various forms, such as, "after that faith is come, we are no longer under a schoolmaster"—which have perhaps given rise to the belief, that the law was entirely and forever abolished: at all events they have tended to confirm it. When men undertake to interpret the Scriptures without having the Spirit of revelation, by which they were written, such is the lamentable result—they wrest them to their own destruction.

We can easily perceive from what has been said, that the existence of the law and Gospel at the same time, and even among the same people is quite compatible. We have seen that such was actually the case among the children of Israel when some believed, and some believed not the Gospel. And I would submit, that it is as compatible after the coming of Christ as it was before. Such, indeed, will be the case when the prophecies of Isaiah, Jeremiah, and Malachi, regarding the re-establishment and continuance of the Levitical Priesthood, are fulfilled. It is not likely that the Jews will need the services of the Levitical Priests to offer sacrifices for them, for they will probably then have received the Gospel, and become participators in the *new covenant*, according to prophecy, but they will be made ministers to the nations that surround them, and having been so long under the schoolmaster themselves, they will know how to teach others. The following prophecy proves this—"And it shall come to pass, *that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the king, the Lord of hosts, and to keep the feast of tabernacles.* And it shall be, *that whoso*

will not come up of *all* the families of the earth unto Jerusalem to worship the king, the Lord of hosts, even upon them shall be no rain." Zech. xiv. 16, 17.

But the Levitical Priesthood is not confined to the ministration of the law. It also pertains to the Gospel as an appendage to the higher or Melchisedec Priesthood. As Mr. Taylder's statement—that this "priesthood had to offer up sacrifices and to teach the people," is not ample enough, I will here present one from the revelations of God that will define its nature and duties more comprehensively. "And the lesser priesthood continued, which priesthood holdeth the key of the ministering of angels and the preparatory gospel, which gospel is the gospel of repentance and of baptism, and the remission of sins and the law of carnal commandments, which the Lord in his wrath, caused to continue with the house of Aaron among the children of Israel until John." (Doc. and Cov. Sec. iv., 4.)

John the Baptist, who was sent to preach the Gospel of repentance, and baptize for the remission of sins, held this Priesthood. He was the son of Zachariah, a Priest, and a descendant of Aaron. He had authority to administer the baptism of water, but not of the Holy Ghost. Philip, one of seven who were ordained under the hands of the Apostles, in order to serve tables &c., and leave the Twelve to the ministry of the word, held the same authority. Therefore, when he had baptized many at Samaria, Peter and John were sent there from Jerusalem to confer on them the gift of the Holy Ghost. In the Church were placed Pastors, Teachers, and Deacons, who were of the lesser Priest-

hood, as an appendage to the higher, for the administration of the Gospel of repentance and baptism, and outward ordinances.

It has been thought that the Lord could not confer this Priesthood upon Joseph Smith, and through him upon the Latter-day Saints, because he and they were not of the family of Aaron. But although the Lord strictly forbade any stranger to that family assuming the Priesthood, He nowhere intimated that He would not confer it upon a stranger if He saw fit. The lesser Priesthood existed in Israel before the restriction was made. (Exod. xix. 22, 24.) And many of the Gentiles who joined the former-day Church must have held it. "No man *taketh this honour unto himself* but he that is called of God as was Aaron." But the Lord has a right to call whom He will. As the Priesthood was not on the earth, it was necessary that it should be conferred upon some one, and who was more fitted than he on whom the higher Priesthood was to be bestowed, for the purpose of organizing the Church of God for the last time? This Priesthood is thus established in the Church of Jesus Christ of Latter-day Saints for the same purpose as in the former-day Church. It was conferred upon Joseph Smith, who was ordained under the hands of John the Baptist, who was sent from the heavens for that purpose. It will, in due time, be restored to the proper family, and continue on the earth until the prophecies are fulfilled, and the sons of Levi offer unto the Lord an offering in righteousness.

(To be continued.)

HISTORY OF JOSEPH SMITH.

(Continued from page 712.)

[October, 1841.]

Tuesday, 12th.

AN EPISTLE OF THE TWELVE APOSTLES, TO THE BRETHREN SCATTERED ABROAD ON THE CONTINENT OF AMERICA, GREETING—

Beloved Brethren—It seemeth good to us to write unto you at this time concerning the great things of the kingdom of our God, and

more especially as we have been called upon by the late General Conference so to do, that the work may not be hindered, but that all may understand their privilege and duty in this day of glorious events, so that by exercising themselves therein, they may attain unto those blessings which God has in store for His people in the last days.

We have abundant occasion, and we re-

joyce exceedingly at the privilege we have had of beholding so many thousands of our brethren and sisters as were assembled at the late Conference; and for the most perfect harmony and good feeling which prevailed throughout all their deliberations; for the great amount of valuable instructions by President Joseph Smith and others; and for the disposition which we have seen manifested, by all who were present, to carry into effect all those noble plans and principles which were derived from heaven, and have been handed down to earth to carry forward the great and glorious work which is already commenced, and which must be consummated to secure the salvation of Israel.

While the minutes of the General Conference are before you, which will be read with interest by every lover of Zion, we shall recapitulate some items, and detail more particularly to the understanding of those who had not the privilege of being present on that interesting occasion, the past, present, and future situation and prospects of the Church, and the Stakes, and those things which immediately concern their best interests.

A short time since, and the Saints were fleeing from their enemies. Whips, imprisonments, tortures, and death stared them in the face, and they were compelled to seek an asylum in a land of strangers. They sought; they found it within the peaceful bosom of Illinois—a State whose citizens are inspired with a love of liberty, whose souls are endowed with those noble principles of charity and benevolence which ever bid the stranger welcome, and minister to his wants; in this State, whose soil is vying with its citizens in all that is good and lovely, the Saints have found a resting-place, where, freed from tyranny and mobs, they are beginning to realize the fulfilment of the ancient Prophets, "They shall build houses and inhabit them, plant vineyards and eat the fruit thereof, having none to molest or make afraid."

In this City, the Church has succeeded in securing several extensive plats of land, which have been laid out in city lots, a part of which have been sold, a part has been distributed to the widow and orphan, and a part remains for sale. These lots are for the inheritance of the Saints, a resting-place for the Church, a habitation for the God of Jacob; for here He has commanded a house to be built unto His name where He may manifest Himself unto His people as in former times, when He caused the ark, the tabernacle, and the Temple to be reared, and the cloud, and the fire to rest down thereon; and not that the Temple be built only, but that it be completed quickly, and that no more

General Conferences be held, till it shall be held therein; and that the Nauvoo House be finished for the accommodation of the brethren from afar, and the stranger who shall come up hither to inquire after the work of the Lord, and worship in His Temple.

Scores of brethren in this City have offered to board one and two labourers each, till the Temple is completed; many have volunteered to labour continually, and the brethren generally are giving one tenth part of their time, or one tenth part of their income, according to circumstances; while those sisters who can do nothing more, are knitting socks and mittens, and preparing garments for the labourers, so that they may be made as comfortable as possible during the coming winter. In view of these things we would invite our brethren for many miles distant around us, to send in their teams for drawing stone, lumber, and materials for the building; and at the same time load their wagons with all kinds of grain and meat, provision, and clothing, and hay, and provender in abundance, that the labourer faint not, and the teams be made strong; also that journeymen stone-cutters, &c., come, bringing their tools with them, and enlist in the glorious enterprise.

Most of the plats in this City before referred to, as well as several farms and large lots of land in this, and adjoining Counties are paid for, and secured to the Church by good and sufficient titles; while the town plat for the town of Warren, near Warsaw, is secured on such conditions that the brethren can be accommodated with lots on very reasonable terms; but the large plat in Nauvoo, purchased of Messrs. Hotchkiss, Tuttle, and Co. of New Haven, Connecticut, remains unpaid for, and the time has now arrived, when it is very desirable on the part of the Church, as well as on the part of the gentlemen of whom it was purchased, that payment should be made, and a warrantee title secured; to accomplish which we have been called upon by the united voice of the General Conference to address the Churches in the Eastern States, to advise with the brethren in those regions, and devise ways and means whereby this debt may be liquidated, Hotchkiss and Co. satisfied, the plat secured to the Church, and the brethren in the east at the same time transfer their real estate from the place where it now is, to this City or region of country according to their desire.

The contract for the "Hotchkiss purchase" in Nauvoo, consisting of upwards of five hundred acres, was entered into, on or about the 9th of August, 1839, for the specified sum of fifty-three thousand five hundred dollars, and security was given to Messrs. Horace R. Hotchkiss, Smith Tuttle, and

John Gillet, for the amount of the same, in two notes of equal amount, one payable in ten years, and the other in twenty years from the date thereof; signed by Messrs. Hyrum Smith, Joseph Smith, and Sidney Rigdon. In August last, interest to the amount of six thousand dollars, or upwards, had accumulated on said notes which it has not been in the power of the Church to pay, up to the present time. The nature of this purchase, and the situation of the Church is such, that it is necessary that the notes should be taken up, the interest stopped, and a warrantee title secured immediately; a correspondence is now in progress with Messrs. Hotchkiss and Co., to effect this thing, and bring forward a final settlement.

But, say you, what can we do to accomplish this great and desirable object? Let the brethren in the Eastern States, who have lands which they wish to dispose of, so that they may remove hither and secure to themselves an inheritance among the Saints, either in the cities or farms in the vicinity, and are willing to have their lands in the East made over to Messrs. Hotchkiss and Co, towards the payment of the foregoing notes, *communicate with us immediately, at this place, stating to us the extent and value of their property.*

Then, as soon as we shall have received communications concerning property, sufficient to cancel the obligations, and the necessary preliminaries are understood with Messrs. Hotchkiss and Co., we will dispatch an agent to New Haven, to complete the negotiation, transfer your property, take up the notes and secure a deed; and those whose property is thus transferred can have the value thereof here, in city lots or lands in the vicinity; and thus your property will prove to you as good as money, inasmuch as you desire to emigrate; and you will no longer be obliged to tarry afar off, because that money is so scarce you cannot sell and get your pay. If there are those among you to whom God has given in abundance, and they desire to appropriate some portion thereof for the benefit of His people, for the redemption of Zion, for a blessing to the widows of those who have been slain for the Word of God, and been buried in a well, for a sustenance to their fatherless children, and provide for them a habitation, they cannot do it more effectually than by devoting a portion of their substance towards liquidating this claim.

To those brethren who live so far distant that they cannot send in their loaded teams, and yet desire to assist in building the Lord's House, we would say, gather yourselves together and bring of your substance, your silver, and gold, and apparel, and of your superabundance cast into the Treasury

of the Lord, and see if He will not pour you out a blessing till there is not room enough to receive it.

Brethren, the blessings of the kingdom are for you, for the body of Christ, for all the members, and God will help those who will help themselves, and bless those who will bless each other, and do as they would be done unto. The gold and the silver is the Lord's, all the treasures of the earth, the flocks, and the herds of the fields, and the cattle of the thousand hills are His; if He were hungry would He crave thy food, or thirsty would He ask thy drink? Nay! He would only ask that which was His own, He would feast on His own flocks, and quench His thirst at His own springs. This God is the God of the Saints, He is your God, and He has made you stewards of all that has been committed to you, and will require His own with usury; and will you not be faithful in a little, that you may be made rulers over many cities? Yes, you will, we know you will.

The journeyings, and gatherings, and buildings of the Saints are nothing new, and as they are expecting, looking, and praying for the completion of the dispensation of the fulness of times, they must also expect that their progress will be onward, or they will be of no avail, for what is not of faith is sin, and can you believe that God will hear your prayers and bring you on your journey, gather you, and build your houses, and you not put forth your hand or make one exertion to help yourselves? No. Therefore, inasmuch as the Saints believe that Father Abraham journeyed to a distant land at the command of the Highest, where himself and household (whose household we are, if we keep the commandments) might enjoy the fruits of their labours unmolested, and worship the God of heaven according to the dictates of their own conscience and His laws that his seed afterwards gathered to Canaan, the land of promise; that David was commanded to build a house where the Son of Man might have a place to lay his head, and the disciples be endowed with power from on high, and were with one accord in one place; they must also believe that this dispensation comprehends all the great works of all former dispensations; and that the children must gather as did the fathers, must build a house where they may be endowed, and be found together worshipping and doing as their fathers did when Jehovah spake, and the angels of heaven ministered unto them; and if these things are not in this generation, then we have not arrived at the dispensation of the fulness of times, as we anticipate, and our faith and prayers are vain.

Is it possible that we labour in vain, and

teal for nought, and that we shall be disappointed at the last? No! we know assuredly that the set time to favour Zion has come, and her sons and daughters shall rejoice in her glory. The time has come when the great Jehovah would have a resting-place on earth, a habitation for His chosen, where His law shall be revealed, and His servants be endowed from on high, to bring together the honest in heart from the four winds; where the Saints may enter the *baptismal font* for their dead relations, so that they may be judged according to men in the flesh, and live according to God in the Spirit, and come forth in the celestial kingdom; a place, over which the heavenly messengers may watch and trouble the waters as in days of old, so that when the sick are put therein, they shall be made whole: a place where all the ordinances shall be made manifest, and the Saints shall unite in the songs of Zion, even praise, thanksgiving and hallelujahs to God and the Lamb, that He has wrought out their deliverance, and bound Satan fast in chains.

What then shall we do? Let us all arise, and with one united and mighty exertion, by the strength of Israel's God, oppose the powers of darkness, and every being and principle that may arise up against us, and complete the work already commenced. Let us not for a moment lend an ear to evil and designing men, who would subvert the truth, and blacken the character of the servant of the Most High God, by publishing abroad that the Prophet is enriching himself on the spoils of the brethren.

When brother Joseph stated to the General Conference the amount and situation of the property of the Church, of which he is Trustee in Trust by the united voice of the Church, he also stated the amount of his own possessions on earth; and what do you think it was? We will tell you; his old Charley (horse) given him in Kirtland, two pet deer, two old turkeys and four young ones, the old cow given him by a brother in Missouri, his old Major (dog), his wife, children, and a little household furniture; and this is the amount of the great possessions of that man, whom God has called to lead His people in these last days, this is the sum total of the great estates, the splendid mansions and noble living of him who has spent a life of toil and suffering, of privation and hardships, of imprisonments and chains, of dungeons and vexatious lawsuits, and every kind of contumely and contempt ungodly men could heap upon him, and last of all report him as rolling in wealth and luxury which he had plundered from the spoils of those for whose good he had thus toiled and suffered. Who would be willing to suffer what he has suffered, and labour

near twenty years as he has done, for the wealth he is in possession of?

Brethren, in view of all these things, let us be up and doing. Let those in the Eastern States use all diligence in communicating to us their ability to assist in the Hotchkiss payment, being assured that no exertion they can make will equal what has already been made for them and the Church generally; and let all the Saints come up to the places of gathering, and with their mites and their abundance as God has given them in trust, help to build up the old waste places which have been thrown down for many generations, knowing that when they are completed they will belong unto the people of the Most High God, even the meek, the honest in heart, he shall possess all things in the due time of the Lord.

Be not covetous, but deal in righteousness, for what the Saints shall not possess by purchase and in righteousness they shall not possess, for no unrighteous thing can enter into the kingdom; therefore, beloved brethren, deal justly, love mercy, walk humbly before God, and whatever your hands find to do, do it with your might, keeping all the commandments, and then, whether in life or in death, all things will be yours, whether they be temples or lands, houses or vineyards, baptisms or endowments, revelations or healings, all things will be yours, for you will be Christ's, and Christ is God's.

BRIGHAM YOUNG,
HEBER C. KIMBALL,
ORSON PRATT,
LYMAN WRIGHT,
JOHN TAYLOR,
WILFORD WOODRUFF,
GEORGE A. SMITH,
WILLARD RICHARDS.

Nauvoo, October 12, 1841.

Wednesday, 20th.—Extract of a letter from Elder Hyde, dated Jaffa, October 20, 1841, on his way to Jerusalem.

On my passage from Beyrout to this place (Jaffa) night before last, at one o'clock, as I was meditating on the deck of the vessel, as she was beating down against a sultry wind, a very bright glittering sword appeared in the heavens, about six feet in length, with a beautiful hilt, as plain and complete as any cut you ever saw; and what is still more remarkable, an arm with a perfect hand stretched itself out, and took hold of the hilt of the sword. The appearance really made my hair rise, and the flesh, as it were, crawl on my bones. The Arabs made a wonderful outcry at the sight. Allah! Allah! Allah! [O Lord, O Lord, O Lord] was their exclamation all over the vessel. I mention this because you know there is a commandment of God for me,

which says, "Unto you it shall be given to know the signs of the times, and the sign of the coming of the Son of Man."

Yours in Christ,

ORSON HYDE.

Saturday, 23rd. I attended the City Council.

Lima Conference convened pursuant to previous appointment. Elders Brigham Young, John Taylor, and Willard Richards, of the Twelve Apostles, were in attendance. Elder Brigham Young was unanimously chosen President, and James C. Snow, Clerk of the Conference.

President Young then made some preliminary remarks, setting forth and explaining the object of the meeting; followed by President Isaac Morley. Elder J. C. Snow then represented the Branch of the Church at Lima, consisting of 424 members, including 9 High Priests, 32 Elders, 4 Priests, 5 Teachers, and 4 Deacons, mostly in good standing.

President Young, Elders Taylor and Rich-

ards, then made some very appropriate remarks, showing and proving the absolute necessity of finishing and completing the House of the Lord now building in Nauvoo, in preference to anything else that can be done, either by mental or physical exertion, in spreading light, knowledge, and intelligence among the nations of the earth.

Conference adjourned till to-morrow, ten o'clock.

In the evening President Morley met with his Counsel, together with President Young, Elders Taylor, and Richards, and brethren of the Lima Branch, for the purpose of entering into certain resolutions necessary, in order to become more active in forwarding the work of the House of the Lord.

After much deliberation, it was moved and seconded, That all those who are willing to consecrate one tenth of their time and property to the building of the Temple at Nauvoo, under the superintendence of President Morley and Counsellors, to signify it by the uplifted hands; when the motion was carried unanimously.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, NOVEMBER 15, 1856.

"STARS" AND "JOURNALS" FOR 1857.—We desire the Pastors and Presidents of Conferences to ascertain, as soon as possible, what number of *Millennial Stars* and *Journal of Discourses* each Conference will take through the year 1857, commencing with the first Number of the volume of these periodicals for that year, and forward the same to this Office by the 10th of December next. We hope that prompt attention will be paid to this matter, as it is necessary for us to know the required number in time, in order that we may not have too few printed to supply the demand, or so many as to accumulate dead stock in the Office.

We trust that all who are interested in the spread of truth, will use every reasonable exertion to increase the circulation of these periodicals, that through them light may be spread among the people, and the knowledge and faith of the Saints be increased. From the limited circulation of the *Star* during the past year, it has scarcely paid the expenses of publication; this is an additional and weighty reason why efforts should be made to increase the number of subscribers.

In 1850 it was proposed to reduce the price of the *Star* per Number, from 2½d. to one penny, on condition that the number of subscribers be raised to 20,000. An effort was made, and the number was increased from between 5,000 and 6,000, to 23,000; since which time it has decreased, until during the present year the number circulated has only been a little over 6,000. After making due allowance for the fact that the more wealthy of the Saints have, generally, emigrated in the past two years, still, when their present number in Britain is compared with that of 1850, there has been an unaccountable falling off in the circulation of the *Star* since that time,

and it is desirable that every effort should be made to increase its circulation to the full extent at which it can be prevented from accumulating as dead stock on the hands of the Book Agents. The times are much better than they have been during the late war, and labour, and consequently the means of subsistence, are more easily obtained; and we would suppose that many of the Saints who have heretofore been unable to pay for the *Star* might do so now, and reap the benefits derived from reading it.

Some persons may be backward in taking the *Stars* through fear that they cannot carry them with them when they emigrate. To such we would say, that if they are rightly appreciated, the benefits derived from a weekly reading of them cannot be compared in value to the price they cost, admitting that it would be impossible for them to ever take them out of the country. But the expense of taking the volumes of *Stars* across the Plains is not so large but that all, or nearly all, could take them with them. The highest price charged for transporting freight from the Missouri river to Utah is about seven pence or seven pence half penny per pound, and it has generally been less. We should judge that one farthing per copy would pay the expense of this transportation. If the Saints cannot take the volumes of the *Star* with them, there will, probably, be opportunities of storing them with any other extra luggage which they may have, until they can send for them from Utah. But let this be as it may, it should not have any weight for a moment with a Saint who wishes to live in the Spirit of the latter-day work, to keep pace with which it is necessary that the periodicals of the Church should be regularly studied for the information which may be derived from them.

MOVEMENTS OF ELDERS IN CALIFORNIA.—Elder Joseph A. Kelting and lady, and Elders Chaffin and Amasa Potter, Missionaries from Utah to Australia, sailed on the 30th of August from San Francisco on the barque *White Cheer*. Elder Robert Skelton, late of the East India Mission, left the same place on the 1st of September, for San Bernardino, en route for Utah.

Elders Alma L. Smith, F. A. H. F. Mitchell, William France, W. B. Wright, J. Brown, R. Rose, and F. W. Young, Missionaries to the Sandwich Islands, sailed on the 4th of September on the barque *Francis Palmer*, for their field of labour.

Elder William Cook, late President of the New Zealand Mission, arrived in San Francisco, September 4, on his way to Utah. These movements of Elders from time to time on the western shores of the Pacific, indicate that much is being done in that part of the world to spread the glad tidings of salvation among the nations.

COMMUNICATIONS FOR THE "STAR."—Anything forwarded to this Office which is intended for publication, should be plainly written, and more especially the names of persons, places, &c. We wish to call the attention of the Elders who send their Addresses for insertion in the *Star* particularly to this subject, as on account of want of care on their part, we are often compelled either not to insert Addresses at all or to incur the risk of doing it incorrectly.

FORM OF THE EARTH.—The earth being round like a ball, it follows that at a certain distance, even though our vision can reach much farther, its form will prevent us from seeing objects even if its surface were perfectly smooth. It has been calculated that at 600 yards an object one inch high cannot be seen in a straight line; at 900 yards, two inches; at 1,400 yards, five inches; at one mile, eight inches; three miles, six feet; so at that distance a man would be invisible. In levelling it is usual to allow the tenth of an inch in every two hundred yards, or eight inches in a mile, for convexity.

FOREIGN CORRESPONDENCE.

SCANDINAVIA.

20, Rupert-street, Liverpool,
October 22, 1856.

President Orson Pratt.

Dear Brother,—Having just returned from our mission to Scandinavia, we take pleasure in handing you a report of our proceedings since our communication of September 13th.

On the 14th we attended meeting in Copenhagen, in a large and commodious hall, and preached to about one thousand people. The Spirit of the Lord was abundantly poured out. We also met with and addressed the Saints on the 15th. On the 17th we left Copenhagen for Gothenburg, in company with Elders Haight and Widerborg, and had a very rough passage. Nearly all the passengers were sea-sick, and the scenes on board, though of a *sea-rious* nature at the time, afforded matter for amusement afterwards. We arrived at Gothenburg half-past five o'clock a.m., on the 18th, and went to the house of Elder Frantz F. Gronberg, the President of the Branch, where we dined. He had all the Saints in the Branch, numbering seven souls, and about five strangers, who were friendly, invited to his house in the afternoon. While we were engaged in prayer together, we heard the noise of persons coming into the room, but paid no attention to it until we had done praying, when we found three large policemen in our company. The first, after talking to brother Gronberg, took a seat at the table, wrote down all our names, and demanded our passports. One brother, from a few miles distance, who had no passport, they took to the police station, and ordered the rest of us to disperse. After they had gone, we stayed a short time, comforting the Saints while we were bidding them farewell, and laying hands on a sick child, by the desire of its mother, who was not in the Church. The newspapers noticed the circumstance of our meeting, and said that the young man who was taken up was so full of "Mormonism," that he preached it before the police court. Before leaving Gothenburg, we laid hands on brother Gronberg, and blessed him. He had been before the police many times for

preaching the Gospel, but he feels more determined than ever.

On the 19th we set sail up the Gotha, across the country for Stockholm. The scenery on the voyage between Gothenburg and Stockholm is extremely grand and beautiful. There are seventy-five locks and seven lakes to pass through. The altitude attained is three hundred and eight and a half feet. There are several interesting sights on the journey, such as cataracts, extensive lakes, splendid mansions, and the magnificent fort of Carlsborg, which is capable of accommodating thirty thousand soldiers. We arrived at Stockholm at midnight, on the 22nd.

Stockholm is a beautiful place. It is built on seven islands, and is rendered still more interesting by its splendid buildings, rich groves of timber, and fine bay, intersected with islands. We visited the palace, and saw some splendid suites of rooms, galleries of paintings, and statues. We attended meeting on the 24th, and addressed the Saints, who met together numbering thirty, brother Widerborg acting as interpreter. We left next day for Ystad, per steamer *Ganthiod*, and arrived there at half-past one a.m., on the 28th, after a very rough passage. Women porters were on the landing waiting the arrival of the steamer, and two of them carried our luggage on a "bearing barrow" to the hotel. We proceeded the same day, by carriage, through a farming country, to Malmö. We saw the President of that Conference, and gave him such instructions as we were led to do, and next day we left for Copenhagen. We would here observe, that the work is taking a good start in Sweden. Notwithstanding the stringent laws against religious liberty, and the vigilance of the police, the Gospel is spreading rapidly in that extensive territory. There are already twenty-one Branches, and about four hundred and forty members in the country.

On the evening of the 30th, we addressed a large meeting in Copenhagen. There were a great many strangers present. Considerable effort was made to create a disturbance outside, but with little effect. We preached there again on the 1st of October, and on the following

day we were highly entertained in visiting, in company with about twenty Saints, the palace of *Sorgenpi*, which means "free from sorrow," and grounds adjacent. On the 4th we started from Copenhagen at seven a. m., for Hoursens, going by railway to Karsøer, and from thence per steamer. The railway between Copenhagen and Karsøer is sixty miles long, and, we learned, took four years in making. After we had left Karsøer a short time, some part of the engine broke down, so that we had to go on board another steamer, which took us to Aarhus, where we arrived at six p. m. We took a carriage from thence to Hoursens the same night, and arrived early in the morning. We left there on the 5th for Viele, and arrived at eleven and a half a. m. Here we met with two Conferences of the Saints, and preached to them. There were about three hundred present. Two or three persons tried to break up our meetings, but did not succeed.

The 6th was brother Kay's birthday. He is 39 years of age, 5 feet 9½ inches high, 238 lbs. in weight, and feels first rate.

We left Viele on the 7th for Aalborg, where we arrived on the 8th, at eight o'clock p. m., having travelled one hundred miles per post chaise. On the 9th we met with about four hundred Saints. There were two Conferences gathered together here, namely, the Aalborg and Veneyzsel. We met again on the 10th, at ten o'clock a. m.; several strangers were present. Meeting was also held in the afternoon, and we spent the evening at the President's house, instructing the Saints. Next day we left per steamer for Copenhagen, where we arrived on the 12th, at eleven o'clock a. m. On the passage the Captain remarked to brother Benson that the "Mormons" were taking the best men and women out of the country. We went to meeting the same night, and addressed the Saints. At half-past twelve o'clock on the 13th, we left there in company with brothers Haight, Liljenquist, and Larson, and went to Sorø; then we went by carriage to Høngerop, at four o'clock, distance from Copenhagen forty-three miles. We here had a meeting called, and addressed the Saints.

On the 14th, at ten o'clock a. m., the Saints and neighbours gathered together in a large house that formerly belonged to

brother Neilson. He had sold it, and reserved the right to hold three "Mormon" meetings in it. We preached to the people, and they rejoiced much in what they heard. We here bade farewell to brothers Haight, Widerborg, and the Saints, and returned at three o'clock to Karsøer. At half-past ten o'clock, we left Karsøer to return to England, after taking an affectionate farewell of brother Liljenquist, who accompanied us there. We landed at Viele at half-past five a. m., left there at seven o'clock by railway, and arrived at Hamburg at half-past ten a. m. We visited the Exchange in Hamburg. There were some thousands of merchants and gentlemen in the building at once. Their voices sounded in the gallery, like the rushing noise of many waters. We sailed from Hamburg on the 16th, at three o'clock a. m. per *Britannia* for Hull, and arrived on the 18th, at nine o'clock a. m., after an agreeable sail, though somewhat rough. The same day we proceeded to Sheffield to attend Conference there on the 19th. Elder W. G. Young received us kindly. Elder James A. Little and several other American brethren were present, and much of the Spirit was enjoyed. The congregations were large, and a good feeling prevailed. Next day, the 20th, we had a Priesthood meeting, and a social party in the evening, which was a time of rejoicing to all present. On the 21st we came to Liverpool, and were glad to meet you and the rest of our brethren, and to find all well in health and spirits.

We cannot close this communication without expressing our many obligations to President H. C. Haight, for his kindness to us during our visit to Scandinavia; and in connexion with him it would be invidious not to name Elders Widerborg, Liljenquist, and all the Presidents of Conferences and Saints with whom it was our happy privilege to associate, all of whom manifested the most intense desire for our welfare while we were among them. The Saints there are a good people, full of faith, and of the Spirit of God. The work is in a prosperous state, and in a very healthy condition. That it may roll on until every honest soul throughout all Scandinavia is gathered out of Bablyon, is the prayer of your fellow-labourers in the Gospel,

EZRA T. BENSON,
JOHN KAY.

CALIFORNIA.

(From the "Western Standard.")

San Pedro, California,
August 23, 1856.

Mr. Editor—Feeling to communicate to you at this time, I will give you a short account of my labours, and the progress of the work, as it has been carried forward in Australasia during my mission in that far-off land, for the last three and a half years.

I will briefly state that the Gospel has penetrated, and been pushed forward through extensive portions of New South Wales, Victoria, South Australia, Van Dieman's Land, and the different Colonies of New Zealand, where many have obeyed the truth, and in all of which a good foundation has been laid for future progress, so that an abundant harvest cannot fail to be reaped from the labours of faithful and efficient Elders who may follow in those fields. Not only are large and spacious halls ready to be opened to receive them, as they go to spread the principles of eternal truth, (which all who have pioneered in the work have so far faithfully laboured to do) but in all sections there are families ready to receive them and to minister to their temporal necessities.

In all of these things I acknowledge the hand of Israel's God, and give to Him the glory, who is ever ready to be with and bless His faithful servants, according to His promise, by preceding them in their path, and by opening the hearts of the people to whom they are sent not only to receive them, but also the message of eternal truth which they bear. That this is the case is plain to be seen by the gathering of the people from those distant lands to Zion; and I feel that the work in those lands is but in its infancy. That the Lord may bless all His faithful servants who are sent forth to labour in the ministry, is my prayer.

Having been called from my field of labour to gather up a company for Zion, I give you a sketch of our passage across the Pacific.

We left port Jackson, N. S. W., on the 28th of May, and proceeded to sea in good health and spirits. The weather being quite pleasant and the sea calm, we had very little sea-sickness. The only disease on board was the whooping cough, which soon ceased, and all was as agree-

able as could be expected by a body of passengers gathered from different parts of the Colonies, and crowded together in so small a space. Every exertion was made by Captain S. F. Sargent and officers to make us comfortable and happy. They spared no pains to render the situation of all as agreeable as possible.

We arrived at Tahiti on the 22nd of June, where we called for the purpose of relieving the Saints who survived the wreck of the *Julia Ann*. We found however, to our great joy, that they had been assisted by friends, who feel for the sufferings of their fellow-beings, independent of sectarian prejudices. The Masonic Fraternity helped them all in their power, and thus rendered their circumstances comparatively comfortable. It gave my heart joy to learn of this act of hospitality on the part of my brethren, the Masons. It being St. John's day, a very friendly invitation was sent on board to Mr. Wilber and myself to join in their celebration; but in consequence of a press of business, neither of us could attend. I was truly glad to meet Elder Addison Pratt here, an old, tried friend and brother, from whom I heard intelligence from home, which proved a source of consolation to me.

We left Tahiti on the 28th of June, and touched at Honolulu, Oahu, Sandwich Islands, on the 16th of July. We remained only a few hours, but had the satisfaction of meeting with President Silas Smith, Elder John T. Caine and others of that mission, besides several of the Saints left there from brother Frost's company; they were all in good health and spirits, and the latter very anxious to get to Zion.

From Honolulu we proceeded with a favourable breeze. The next day our company was thrown into considerable excitement, occasioned by the falling overboard of a young lad, while attempting to draw a bucket of water. The sea was rather rough, and the vessel running about ten knots an hour; life buoys were immediately thrown out, the headway of the vessel stopped, and a boat launched as quick as possible; he had, however, floated considerably astern before this could be accomplished, and some thirty minutes elapsed ere he was picked up. When we received him on board safe and sound, we felt to give thanks to our heavenly Father for his remarkable preservation.

The 24th of July—the anniversary of the arrival of the Pioneers in Great Salt Lake Valley—was celebrated with exercises suitable to the occasion, an account of which is forwarded for the benefit of your readers.

We arrived at San Pedro on the evening of the 15th instant, having been blessed with a pleasant passage, together with a liberal portion of the Holy Spirit, which caused peace and union to pervade in our midst.

I immediately proceeded to San Bernardino, where I made arrangements for

teams to convey the Saints to that place, and returned on the 20th instant. I found the Saints comfortably encamped in tents, and all doing well. Sister L. Stephens gave birth to a fine healthy boy this morning. The moving of the Saints is now going on, and all will shortly be en route for San Bernardino.

May the Lord God of Israel bless and prosper you in your efforts to stem the torrent of lies, to unmask error, and diffuse the light and influence of truth abroad.

Your brother in the Gospel,

A. FARNHAM.

HOME CORRESPONDENCE.

SHEFFIELD, BRADFORD, LINCOLNSHIRE,
AND HULL CONFERENCES.

18 Dock Street, Leeds,
October 27, 1856.

President Orson Pratt.

Dear Brother—I regard it a duty, and therefore take pleasure in writing to you, that you thereby may know that we are still alive, and doing what little we can to assist you, and our brethren in extending the great work of God in these lands.

During the first quarter we were favoured with a visit from my uncle, P. H. Young, and notwithstanding his health was bad, he preached in several of our Branches, and caused our hearts to rejoice, for the spirit of Zion was with him.

Brother Benson blessed us with a visit in August. During his stay with us we held a council of all the Presidents and Travelling Elders in this Pastorate, to give him an opportunity of seeing them, learning their condition, and of giving them the necessary instructions relative to their duties in the kingdom of God. While he was with us we made some changes that have proven to be a blessing to the work. Brother Benson tarried with us eight days, and preached every night and almost every day. I feel greatly blessed by having had the privilege of travelling through this Pastorate in company with him, and am amply rewarded for all labours performed, by receiving of his spirit, which is the Spirit of God.

Brother Hatch and myself met like two drops of oil; and our labours have been blessed. We and the Saints generally throughout the Pastorate have observed

fasts, and prayed for power to rest upon us that we might be enabled to preach the truth successfully, and also to raise means with which to purchase tracts for distribution. We received your instructions through the *Star* relative to the distribution of tracts, and are happy to find that they correspond with our own opinions conceived prior to the reception of the instructions, which go to show that we are taught by the same Spirit.

We have distributed about five thousand of the tract entitled *Marriage and Morals in Utah*. The result seems to be good. Many now attend our meetings who manifested no interest in them before; some gentlemen have written to us requesting further information, while others have invited us to their houses to converse with them upon the principles of the Gospel. In every instance, where we have visited them, a good spirit has been manifested. We are getting our tract societies organized, and are determined to do all that we can to carry out your views. I am of the same opinion that you and brother Benson are, and that is, that many of the people only need to know the principles that we believe and teach; in order to be induced to obey and receive them. I feel like labouring day and night to spread the Gospel that all may have an opportunity of being saved.

On Sunday and Monday, the 19th and 20th of this month, we held the Sheffield Conference. Brothers Benson, J. A. Little, J. Kay, H. Lunt, L. W. Hatch, and brother P. Robison, from Utah were present. During the Conference we had much

good instruction from the brethren, especially from Brother Benson, whose words caused every heart to leap for joy. While talking, he prophesied in the name of the Lord that the Sheffield Saints would be blessed, and that the work of the Lord would increase in that place; and so far his words have been fulfilled, for there is an increase of energy, love, and union among the Saints. Several have been added to the Church by baptism; but the best evidence that we have of our doing good is that we have made the devil, in the shape of pious priests, mad.

Brother Pratt, I feel thankful to you for the many kind favours that you have conferred upon me and my brethren; and I also feel thankful that I can say that everything is in good working condition in this Pastorate. It is my faith that we will do as much good during the next three months as we have in the nine

of this year that have passed. Brother Rudd and myself visited a small Branch of the Church last night, composed of about a dozen Saints, and found a large congregation in attendance. Some, as they evinced, had come for the purpose of mobbing us, but the Lord was with us, and they did not carry out their designs. At the close of the meeting three young men requested us to baptize them.

The brethren are all one with me, and a good spirit prevails throughout the Pastorate. I hope that you will accept of this short statement and at the end of the quarter I will give you a full report of the condition of my Pastorate. I pray God to bless you, brothers Benson and Little, and all who are labouring in the Office.

I remain your humble servant in the kingdom of peace,

W. G. YOUNG.

VARIETIES.

THE desire of power in excess caused the angels to fall; the desire of knowledge in excess caused man to fall; but in charity there is no excess.—*Bacon*.

It is just as possible to keep a calm house as a clean house, a cheerful house, and orderly house, as a furnished house, if the heads set themselves to do so. Where is the difficulty of consulting each other's weakness, as well as each other's wants; each other's tempers as well as each other's health; each other's comfort, as well as each other's character.

MARRIAGES, BIRTHS, AND DEATHS.—The Seventeenth Annual Report of the Registrar-General for England has just been issued. It treats of the marriages, births, and deaths in 1854. The total of marriages was 159,727. Of these 134,109 were "according to the rites of the Established Church," of which 3,811 were on the Superintendent Registrar's certificate. Marriages not according to the rites of the Established Church were 25,618—namely Roman Catholics, 7,818; other Christian denominations, 9,873; at Superintendent Registrar's office, 7,598; Quakers, 52; Jews, 287. One "man" married under sixteen years of age and twenty-eight "women;" the largest numbers married between twenty and twenty-five years; the four oldest women who married were above seventy-five years, but thirty-nine men were above seventy-five, nine of them above eighty. Two "spinsters" were above seventy when they married, one "bachelor" was above seventy-five. The *Births* in 1854 were 634,405—324,069 males, 310,336 females. The largest number was in the quarter ending June; the March quarter came next, September third, December last. Of these births no fewer than 40,735 were illegitimate children. The *Deaths* were 437,916—222,422 males, 215,494 females. The September quarter was the most fatal; March next, then December; the June quarter was least fatal; June carried off some seven thousand fewer victims than December, March two thousand more than December, and September another two thousand in excess.

ANGELS' VISITS.

(Selected.)

Oh! tell me not that "Angels' visits
Are few and far between,"
Because those pure and holy beings,
To mortals are unseen.

Who have not felt their presence cheer us
Throughout life's chequered day?
Soft as the lightest wings of Zephyrs,
They move around our way.